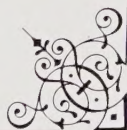




# Years of Grace



A History of  
Grace Episcopal Church  
1886-1986





**Years of Grace: *A History*  
of Grace Episcopal Church  
1886 - 1986**



*Grace Church at Beginning of "Grace 100" Restoration Project, 1984*



# **Years of Grace: A History of Grace Episcopal Church 1886 - 1986**

## **A Message from the Rector . . .**

One hundred years ago, the people of Grace Episcopal Church laid the cornerstone of their new building in Astoria. In continual use since its completion in 1886, this historic landmark is a memorial to the faith of generations of Astorians. In eloquent Victorian Gothic style, it speaks of the continuity of Christian presence from the time of the early pioneers until the present day. It speaks also of the social and architectural heritage of the entire community: a unique living example of the spirit and industry of the early settlers here.

After a century of activity, this beautiful structure is now seriously threatened. Time, use, and the coastal weather have taken their toll, and the building is in need of extensive restoration both inside and out. Engineers estimate the church can be occupied for only about seven more years before it becomes unsafe; surely, its loss would be tragic for all who care about local and regional history.

To the end that Grace Church may serve as a nurturing spiritual presence for the next hundred years as it has for the past hundred, the restoration project known as Grace 100 was begun. Because the scope of the effort is beyond the resources of the congregation alone, the support and aid of friends everywhere has been enlisted. Residents of Clatsop County and friends throughout the Northwest and the nation have learned about our rebuilding efforts and have given us assistance in our task. Working together, we shall surely succeed.

April 1986

Yours in Grace,

Sallie E. Shippen

## “Grace 100”

On August 21, 1984, the Vestry of Grace Church formalized an ad hoc committee to see what could be done to repair and preserve our beautiful but physically deteriorating one-hundred year old building. The membership of the committee as originally constituted included the Rev. Sallie E. Shippen, Charles Simpson (Project Manager), Max Bigby, Jr., Peter Hoffman, Ellen Shannon, James Stoltz, and J. Dan Webster. It was later expanded to a membership of fifteen, and members in the spring of 1986, with the Rev. Shippen and Project Manager Simpson, are Roy Chamberlain, Marcia Curtis, Elizabeth Duncan, Daymon Edwards, Delia Frye, Mel Landis, Jorma Leinassar, John McLoughlin, Hester Phillips, Ellen Shannon, James Stoltz, Michal Tocchini, and J. Dan Webster.

To finance a complete architectural and engineering analysis of the building's problems, the Vestry also authorized the use of Endowment Corporation income available on December 31, 1984. A report was submitted to the Vestry on June 10, 1985. The Vestry accepted this report in full and authorized “Grace 100” to take steps to secure funds and get the work accomplished. A broad outline of the project, the total cost of which is estimated by Ragland/Hagerman Partnership, architects in charge, to be \$370,000, includes:

1. Make immediately needed repairs to exterior, foundation, and sidings.
2. Protect the Church building and Rectory from weather, and paint both.
3. Repair interior finishes, including the pews.
4. Modernize the electrical system and improve the lighting.
5. Improve the heating system for better control and economy.
6. Install an elevator and convert rest rooms to accommodate the handicapped.
7. Complete all contemplated minor improvements.
8. “Celebrate!”

The project is being funded by private giving and by foundations, trusts, and other large donor support. The first step, a campaign within the church family, is underway, and a brochure explaining the project and containing historical information about Grace Church and Astoria was published and distributed. To date, over \$40,000 has been contributed. This amount was augmented by the Endowment Corporation's allotment of more than \$20,000, and was further increased in the spring of 1986, for Grace Church was designated to be the recipient of the annual Pentecost Offering from the Diocese of Oregon, a show of generous and welcome support by the Episcopal Church in the state.

The most necessary repairs were finished by December 1985, and plans were formulated to start the next work increment as soon as possible. A flow chart placed in the church keeps track of the project's progress.



## Early Years

The history of the English settlement at the mouth of the Columbia River began with Capt. Robert Gray's arrival at this spot in 1792. Fort Clatsop's founding in 1805 by Lewis and Clark was quickly followed in 1811 by the establishment of John Jacob Astor's fur trading post. Fort Astoria, renamed "Fort George" by the British in 1813, was under joint American-British occupancy from the 1830's until the dispute was settled about a decade later with full control passing to the United States. In 1854, Astoria with some 250 settlers became the government seat of Clatsop County. In spite of this, prior to the arrival of the Rev. Thomas A. Hyland in 1864, the presence of the Church of England or of the American Episcopal Church was scanty indeed.

The visits of some Anglican Church missionaries of the day can almost literally be counted on the fingers of one hand. The Rev. Herbert Beaver, an Anglican priest from the Far Western Post of the Hudson Bay Company, located at Fort Vancouver, Washington Territory, is known to have visited Fort George on November 8, 1838, baptizing four children and marrying one couple, Charlotte Beaulieu and James Birnie, a factor for the Hudson Bay Company. Not until fifteen years later, according to the records, did the first American Episcopal Church missionary arrive. The Rev. John McCarty, D.D., reached Astoria on November 15, 1853, sent by the Society of the Domestic and Foreign Missions in the United States, with territorial headquarters in Milwaukie, Oregon Territory. He writes:

*I officiated in the evening at Astoria, near the mouth of the Columbia, to a very good congregation, but where I could find no Episcopalians; however, the importance of the place requires that at least occasional services should be held there . . . this visit to Astoria, though by steamboat, took me from Monday afternoon to Saturday morning.*

The Rev. Thomas Fielding Scott, D.D., was elected Missionary Bishop by the General Convention in 1853 and arrived in Portland in April 1854. He held services in Astoria in 1855 and 1856, and seems to have felt a genuine sense of obligation for the few hundred souls settled in the tall timber at the mouth of the Columbia River.

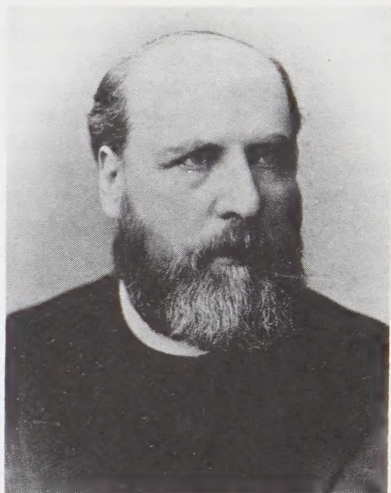
During a third visit in 1860, he held services in the small building which was used as a Methodist Church. In the summer of 1863, he conducted two more services, this time in the Court House, baptized one adult, and confirmed Mary Adair and Emma Brown. These treks to the limit of the American frontier further convinced him that a resident clergyman, and a church, were most desirable for the little settlement.

### Rectors of Grace Church from 1864 until the present

I	Thomas A. Hyland	1864-1878	IX	Edwin W. Hughes	1927-1946
II	Octavius Parker	1878-1879	X	Edward B. Birch	1946-1947
III	Alfred T. Perkins	1879-1881	XI	V. Louis Livingston	1948-1956
IV	Mardon D. Wilson	1882-1886	XII	Robert L. Greene	1956-1958
V	William S. Short	1887-1909	XIII	Carl H. Gross	1958-1970
VI	George Rosenmuller	1909-1915	XIV	Francis G. Havill	1971-1978
VII	W.R.B. Turrill	1916-1919	XV	Gary MacKendrick	1979-1983
VIII	Frederick C. Taylor	1920-1926	XVI	Sallie E. Shippen	1984-

## I Thomas A. Hyland (1864-1878)

In 1864, when Bishop Scott assigned the Rev. Thomas Arthur Hyland, born in Dublin, Ireland, in 1834, to Astoria, he brought an energetic rector and his wife Martha together with a rough pioneer town for the mutual benefit of all, as well as for the greater glory of God. Thomas and Martha Hyland's only child, a little boy named Edward Arthur, had just died at the age of two in California, where they lived briefly after their marriage in Roseburg, Oregon. Even at this far remove, it seems one can hear the compassion in the Bishop's words; Astoria was to have the Hylands "*for the present at least,*" because, "*This I consider the most promising field for him now open.*" So it was that on September 4, 1864, the Episcopal Church was established in Astoria with Mr. Hyland as its missionary in charge.



*The Reverend Thomas Arthur  
Hyland, 1864-1878*

The arrival of the Episcopal minister and his wife had great importance for the town, an importance that was to extend well beyond the official duties of the clergyman, and which would in fact reach down the years until it touches our own time. Martha Hyland was a teacher, and her husband was well-educated, of course, a graduate of General Theological Seminary in New York, and a man who loved books and learning. Where the church went in the west, education often followed, and the Hylands would soon make this true for their home on the Columbia.

No regular church services were being held in Astoria when the Hylands arrived. The small building at the northeast corner of 14th and Franklin Streets where the Bishop had held services in 1860 was used only occasionally. Mr. Hyland preferred the County Court House, site of the baptisms and confirmations of 1863, and for the next three years services were held in this "*two story rather small frame building located at the corner of what is now 8th and Commercial with the entrance on 8th Street.*" There was certainly plenty of room there for the congregation which consisted of only eight communicants, three of whom had just joined.

After a couple of years of getting acquainted with the area and with the townspeople, which included welcoming to his services many who were not members of the Episcopal Church, Mr. Hyland set about getting a church built. A site on the corner of 9th and Commercial Streets was selected, and funds were raised, largely by subscription. This, the first church building to be erected in Astoria, was put up in 1866-67, and the service of Consecration was held on June 2, 1867. Mr. Hyland gives this account:

*That which is uppermost in my thoughts at present is our new church. It was so far completed, about four months ago, that we were able to hold ser-*



vices in it . . . It was with great difficulty and self-denial that our little church was built. And although the building is yet in an unfinished condition, we had it consecrated by our late Bishop the Sunday (after Ascension, June 2, 1867) before he sailed from here for the Eastern states, so the last official acts which he ever performed in this diocese were performed here.

But I must tell you something more about our little church. It is built in what is called the Gothic style of architecture, with a tower and spire sixty-four feet high. We have a nice bell in the tower which was purchased by the Sunday School children . . . The building including the chancel and tower, is sixty-three feet long and twenty-four wide, and will seat nearly two hundred persons. It is not yet painted, nor can I say when it will be.

This bell, the first to be rung in Astoria, was obtained by Bishop Scott in San Francisco. Today, after recasting and enlarging, it is the deeper voice of the two-bell ring.

Eventually, thanks to the contributions of over forty "prominent Astorians of the day," the new church was completed, but it had as yet no name. At a meeting which was called for the express purpose of selecting the name, no one was able to present a suggestion which met with the approval of all, and an impasse of sorts was reached. Confronted with this situation, Martha Hyland, whom the *Astoria Budget* refers to only as a "charming little woman," brought forward as a possibility the name of her church back home in the eastern United States — "*Grace*" — and it was immediately, and one imagines gratefully, accepted.

During the fourteen years the Hylands were in Astoria, many improvements of one sort and another were made in the church building. By 1869, it was painted, which had been a main goal. In the fall of 1871, a stained glass window for the chancel was ordered from New York, and by the fall of 1872 it had arrived and "much improved" the appearance of the church. This is the Sacraments Window which is behind the altar in the present church. By 1873, the chancel had carpeting, and the nave, or perhaps only the aisles, had matting. Moreover, the narrow seats called "slips" had been replaced with pews at a cost of \$225. Rather amazingly, another \$300 was raised for the purchase of a Burdett organ, and in 1874 the children of the church collected \$100 to purchase a baptismal font of Bellingham Bay stone, an ambitious effort in which they were assisted by the generous gift of one Miss Tweddle of New York City. This is the baptismal font used in the church today.

Other innovations of the 1870's included the election of the first Vestry in 1875; its members were Capt. J.W. White, General S.D. Adair, Adam Van Dusen, P.L. Cherry, and the Honorable W.D. Hare. Wardens were O.F. Bell and Adair. This move came in conjunction with the dropping of the "missionary stipend" which Grace had been receiving, and the directing of those monies to "more needy points." The financial responsibility of the Parish to pay its own rector and meet its own expenses thus became complete, and in effect the mission status of the church terminated. Likewise at this time a Ladies Guild was founded and did "noble work for the church (and) the community, listing among its members *Mesdames Boelling, Rogers, Van Dusen, Trenchard, Crosby, Hiram Brown, and Wm. H. Jordan.*" Growth made more regular funding both essential and possible, and a "*system of weekly offerings was adopted,*" which resulted in more generous giving.

The Sunday School was one of the most active parts of the church and

seems to have attracted the children of more than just Episcopalians, for there were 50 members soon after the founding. Support was none-the-less hard to come by. Mr. Hyland writes of having \$10 to spend for supplies, but it bought very few "*question books . . . and (only) six library books. Think of it — six library books, and the little amount is gone. When we shall get more we know not.*" Small wonder that a contemporary article speaks of the most necessary attribute for a missionary as being "a spirit of holding on."

An important contribution of Grace Church to the Astoria community was made in the field of education. In 1864, shortly after their arrival, the Hylands opened Grace Church Parish School, in large part to provide "revenue to help pay for the maintenance of the church," but also to meet a need that was in no way addressed by the public school system. Public education was strongly opposed in some areas of Oregon, particularly the Willamette Valley, and though Astoria had accepted the idea with enthusiasm there were lingering doubts, and this school became something of a "rallying point for the opposition." In effect, it made the point that certain students, as well as advanced subjects, were being neglected. Mrs. Hyland taught most of the early classes, the students being mostly older boys whose education had been delayed, or other students who wanted instruction in such courses as Latin, algebra, natural philosophy, and "advanced studies," which the public school, had decided to exclude. As there was no public high school in Astoria until some twenty-five years later, the students' need was a real one, but the contest for money to operate became quite intense. The school was held for the first two years in the old "Methodist Church" building at 15th and Franklin; thereafter, a school house was erected at the back of the church, with the financial assistance of the Rt. Rev. Benjamin Wistar Morris, D.D., Bishop of Oregon. After the Hylands left, some break occurred in the classes, but an announcement in a *Daily Astorian* of 1880 suggests that the school was being started up again. "*The moral training of the scholars will form an important part of the system,*" this notice advises, "*and in addition to the ordinary studies the elements of Vocal Music and Free-hand Drawing will be added.*" In 1881 and 1882, a Miss Hewett ran a school in Grace Church with 46 children enrolled, but nothing more is known of this venture. "Merrymore" school, run by Mrs. Livingston, wife of Grace Church rector the Rev. V. Louis Livingston (1948-1956), was the only other educational endeavor made by the church. Its importance in providing pre-school education was so great that, when the Livingstons left Astoria, the Y.W.C.A. took over and ran it as a kindergarten for many years, and as a pre-school until the present day.

The expansion of Astoria progressed both around the downtown core area and in what was called "Adair's Astoria," or Uppertown. While Grace Church served the center area of population, the several Episcopalian families who lived in Adair's Astoria could scarcely reach the church for services, for they had a lengthy trip either by boat across Scow Bay or by a narrow path around its edge, and were thus virtually cut off. So it was an important event when Holy Innocents Chapel was erected on Grand Avenue between 31st and 33rd Streets in 1874, and this, along with other mission efforts, is dealt with in a separate section.

By this time, the Hylands had been in Astoria for ten years, an exceptionally long time on the frontier, where turn-over of clergy was frequent. This was a main reason for the success of Grace Church, in the opinion of the



**Oregon Churchman**, which added that the interests of Mr. Hyland *"and those of the people are looked on as identical."* In spite of this success, it is surprising to read that the little church had *"become too small for the congregation, and its seating capacity is being enlarged by the construction of a gallery at the front end."*

Then there came a moment in June 1877, just a year before the Hyland's departure, when it must have seemed as if all the struggles, and the building, and the expanding of the past ten years were to have been in vain. A fire that broke out in the downtown section spread quickly and threatened to wipe out "all the business part of the old town." The fact that this disaster was ultimately averted was due entirely to a fortuitous change in the direction of the wind, an event which must have prompted many to see the merciful hand of God at work. The **Oregon Churchman**, however, was not disposed to depend on God for such timely intervention, and speaks quite sternly about the failure of the town itself to do anything about the fire, *"owing to the total absence of anything like an efficient fire engine."*

The coastal weather eventually proved too hard on Mr. Hyland's health; he resigned in 1878 and the couple left Astoria and returned east, leaving behind a thriving main church, and what we would term a satellite church. Grace Church had grown from the first two women members, Mary Adair and Emma Brown, to a congregation of 45 communicants, and there had been 126 baptisms, 49 confirmations, and 62 marriages performed during Mr. Hyland's time of service. After some years during which he acted as rector of the Church of the Holy Comforter in New York City, the Hylands returned to Astoria by about 1890. Characteristically one of their first acts was giving St. Thomas by the Sea's building committee a plot of land on which to erect another church. Thomas Hyland died on December 11, 1904, at the age of 70, and is buried in Ocean View Cemetery, the only rector of Grace Church to be interred locally. Martha Hyland lived in Astoria until June 25, 1927, and at her death left the greater part of her estate to the Endowment Fund of Grace Church. Certainly, the author of *A Brief History of Seventy-Five Years* is accurate in observing that, *"In more ways than one, the life and influence of these two devoted people will be felt in the parish and the community for years to come."*

## II Octavius Parker (June 1, 1878-Summer 1879)

The interval that elapses between the departure of one rector and the appointment and arrival of a replacement can be uneasy, and was especially so on the frontier. Bishop Scott observed in 1863 that it was up to Lay Readers *"to hold the congregation together"* in the early churches, for they were often without a priest, and this was true of Grace and Holy Innocents after the Hylands left. Though the interval was brief, it was long enough for the mischief-makers to do their damage, and D.C. Ireland, editor of the *Daily Astorian*, did not mince words about the matter:

*One of the beastliest acts of vandalism that was ever thought of by brutes in human shape was perpetrated in this city Saturday night, when some unknown vagabond, or vagabonds, who ought to be castrated and thrown overboard, entered the Episcopal church and nearly destroyed the organ by urinating all over the key board. Other acts of devilment were performed,*



*but the above was the meanest of all. If they can be found out they deserve to be dealt with just as severely as the laws of man and the judgment of God will permit.*

Perhaps this inauspicious beginning cast a certain pall over Mr. Parker's assumption of his duties on June 1. Certainly his was to be a very short sojourn as rector, and the next news item about the church in the *Weekly Astorian* of April 1879 states succinctly that he is to be leaving soon.

In spite of this short period of service, certain things were accomplished, the most obvious among them being the building of a rectory for Holy Innocents. According to the old registers of the church, twelve persons were baptized, and eight were confirmed; there were 60 communicants according to one report, although another places this only at 47, with 65 names on the register. The total budget for the year was \$1,819.78, which included \$720 for the rector's salary of which he "subscribed" \$375 back to the church. A sum of \$14 was sent to relieve "Distress in the South", and just over \$28 went to help the poor. Plate offerings of \$555.55 helped meet ail expenses, and as this was before the day of emphasis on proportionate giving and pledges, the Ladies Guild, Sunday School, and Choir made up the difference, along with a small amount from schoolhouse rental. Perhaps the balanced budget was one of the bright spots in Mr. Parker's year at Grace.

He went on to become the first missionary from the American Church to the Episcopal Church in Alaska, but his departure, like his arrival, was marred by violence. The *Daily Astorian* for June 2, 1879, includes not only the financial report previously referred to, but the information that the minutes of the previous Vestry meeting along with various other church records were destroyed in what the writer refers to as the Trenchard and Upshur fire of May 19. Ironically, Trenchard was both an Episcopalian and a volunteer fireman.

### III Alfred T. Perkins

*(Nov. 8, 1879 - Sept. 6, 1881)*

Alfred T. Perkins with his wife and children arrived from the east in the fall of 1879 and he assumed his duties as rector of Grace Church on November 8. He remained less than two years, and probably the members of the congregation began to realize, if they had not done so already, how accurate for them were the words of Bishop Scott about the importance of Lay Readers.

The accomplishments of this period at first glance look meagre. The school which the Hylands had founded does seem to have been revived, with a modest tuition of \$1.25 a month for primary students and \$2.00 for all other grades — payable, it should be noted, in advance. Mrs. Ella C. Granger was the principal. Still, according to the 1939 Parish history, "*There are no records of the events which took place in the Parish during his incumbency other than the record of his official acts as listed in the Parish Register which are as follows: Baptisms - 52, Confirmations - 13, Marriages - 8, Burials - 19, and Communicants - 67.*" It is interesting to note, though, that plans were set afoot for an ambitious addition to the church, in that the Easter offering of 1880 was designated for "*commencement of a special fund to be called the bell fund,*" to be used to purchase the tenor bell of a chime

and for "others from time to time as the fund will permit," evoking a highly Anglican image of a full ring of eight or nine bells, and perhaps change-ringing on Sunday morning.

Of Mr. Perkins, the *Daily Astorian* concludes, "Mr. Perkins has done many good works for the Grace Church parish since he came to Astoria, and having entered upon this plan with promising hope of success (the purchase of bells), we venture to predict that it will not be long until Astorians may point with pride and honor to the results of this effort on their behalf."



*Old Grace Church Interior, 1867*



*Old Grace Church in Astoria panorama, ca. 1875 (Courtesy of Astoria Public Library)*



## IV Mardon D. Wilson

(Sept. 2, 1882 - July 1, 1886)

The notable achievement during the incumbency of the Rev. Mardon D. Wilson was of course the building of the present Grace Church. As a preparatory step, the Articles of Incorporation were filed in 1883, bearing the names of Mr. Wilson, Adam Van Dusen, Brenham Van Dusen, Jay Tuttle, S.D. Adair, Maxwell Young, C.P. Upshur, and C.J. Trenchard. One of the earliest documents of Grace Church is a small sheet of stationery dated May 16, 1885, on which John W. Sellwood of Portland relays the permission of the Missionary Jurisdiction of Oregon to sell the old church building and the lot on which it stood, the proceeds to go *"to the future work of the Protestant Episcopal Church in the same Parish."* Mr. Wilson is the only rector of Grace Church to date to record any history of the church; his writing is contained in Register 2, and is invaluable. An important part is the portion of the Last Will and Testament of Mrs. Susan Elliott Shively, wife of the first Astoria postmaster, John Shively, and a member of the church, which provides for the building of a new church. A plaque on the north wall of the nave reports this generous act. The architect was C.W. Leick; original plans are now part of the collection of Jerry Bosco and Ben Milligan, Portland. However, Louis Hartwig eventually built from specifications drawn by J.E. Ferguson, and the cost was approximately \$4,500.



The Reverend Mardon D. Wilson, 1882-1886

The cornerstone was laid on Monday, September 14, 1885. Although plans had been for an earlier date, the weather apparently interfered, and even the day of the event was not propitious: *"The clouds hung low and the falling rain prevented the full attendance that would have been there under brighter skies."* The Rt. Rev. Bishop John A. Paddock delivered the address, noting that there were presently 75 communicants. Under the cornerstone they placed a box containing an assortment of items — an English penny of 1739, an American dollar of 1885, a Mexican dollar of 1876, and "a curious Chinese coin of 1863." Printed material was put in as well: A Bible, a Prayer Book, and recent copies of the New York Churchman, the Living Church, the Columbian Churchman, the Spirit of Missions, the Young Christian Soldier, the Daily Astorian, and the Daily Oregonian. No directions are supplied as to when, if ever, the box is to be opened.

The building, according to one recollection, was painted a popular shade of golden tan, with brown trim. Other details Mr. Wilson gives about the furnishings of the church are revealing:

*Up to the date of the consecration of the church there had been expended on the building alone (including furniture) about \$6100. The lighting arrangements, meter, gas fixtures, etc., were furnished by a subscription raised for the purpose by Mr. Elliot (brother of Susan Shively). A subscription of*

\$307 was raised by the Rector for the new pews in the church, the cost of said pews finished and ready for use being nearly \$500. The Chancel carpet was provided by the Rev. Mardon D. Wilson with money given him by friends in Philadelphia. The Credence Table is the personal gift of the Rev. Mr. Wilson.

The first service was held on Easter, April 25, 1886, at 6:30 a.m., although the church was not yet consecrated. There is no record of this service, but the ceremony of Consecration on June 6 is fully reported. Evidently, the move from the old church was completed in April, for Mr. Wilson reports that at the time of the congregation's departure, the old building had witnessed 269 baptisms, 87 confirmations, 104 marriages, and something over 100 funerals.

New Grace Church was honored by the decision to hold the 1886 Convocation there, and the opening ceremony on June 2 was the first of what must have been an exciting series of services for the rector and congregation. Four people were confirmed at this service and *"the music was hearty."* On Thursday, Ascension Day, Bishop Morris delivered an address, *"perhaps more than usually interesting and full of instruction,"* dwelling *"with great force upon the restless spirit of the age"* and urging the congregation *"to repress this, and make the best use of what they have."* He likewise gave the sermon at the service of Consecration on Sunday, assisted by a whole battery of clergy. His text was 2 Samuel 7:17-19 which includes the words, *"Then went King David in, and sat before the Lord, and he said: 'Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? . . . thou hast spoken also of thy servant's house for a great while to come.'" The Jerusalem Bible makes this clearer: "Who am I, Lord Yahweh, and what is my House, that you have led me as far as this? Yet in your sight, . . . this is still not far enough, and you make your promises extend to the House of your servant for a far-distant future . . ."* surely an appropriate text for a new church. The Venite, Te Deum, and Jubilate were sung antiphonally to plain chants to illustrate the "adaptability of this Church to such singing."

While having the new building was a great blessing, saying goodbye to the first little church on Commercial Street was not easy, although parts of it went along to the new location: the Trenchard Window, placed in memory of Robert Trenchard who died May 20, 1882, at the age of twenty; the bell, which had been secured for them by Bishop Scott; and the organ, the baptismal font, and even such seemingly transitory items as carpet and matting. Plans that called for the building itself to be moved to the new lots and used as a Parish hall did not work out for some reason, however, and the structure subsequently was used for an assortment of things. In the 1890's, Dr. Oris B. Estes, president of the temperance Rescue Club, used it as a rescue hall; the Salvation Army also used it as their "barracks," prior to the building of new quarters in 1894. One photograph in the Clatsop County Historical Society's collection shows the church building with the spire lopped off and false front added, bearing a "Salvation Army" sign. The Army was active in these years: *"They are never molested by hoodlums and thugs any more. It would go hard with any ruffian, even down town, who would now insult the girls who sing in the streets and peddle their papers. Since the hard times the Salvation Army has done much good . . ."* The first use to which it was put after deconsecration seems to have been as an armory, as the *Weekly Astorian* reports in August 1886:

*The new armory, formerly Grace Church, was the scene of a joyous*

*gathering last evening, and where formerly knelt devout worshipers and the pealing organ intoned the praises of the Most High, whirled the waltzers to the music of a string band. The building was handsomely decorated, the filled gun rack at the north end lending a martial air to the surroundings. All present had every appearance of enjoying themselves, and company H's uniform fund has received a handsome augmentation.*

Decline of the old church could not be delayed indefinitely. It was at one time or another an auction house, a newspaper office, a drug store, and a general merchandise store. When the Spexarth Building was planned, the church was bought by the Rogers estate and was moved to the east side of 10th Street, between Duane and Exchange. After being remodeled and partitioned for use by a carpenter and a painter, it was scarcely recognizable any longer. In about 1914, the building was taken down, and a portion of its lumber was used in the construction of the Hildebrands' beach cottage in Seaside, now occupied by Arthur Hildebrand.

The pioneers who worked to accomplish such growth lived hard and frequently short lives. Register 2 records their baptizings, marryings, and burials. Only a few of the "causes of death" such as "drowned in the Columbia," or "pneumonia" sound familiar today, and they are rare now compared to one-hundred years ago. Mostly, they died of consumption, typhoid fever, inflammation of the bowels, brain disease, apoplexy, dropsy, and cholera. Even more moving than the list of what carried them off are the ages at which they died. Of the 30 for whom Mr. Wilson performed Last Rites, nine were babies under a year old; three were under twenty, and six more were in their twenties; nine died between thirty and sixty; only three lived past sixty. Their average age was 26 years 6 months, though removing the babies from the list, on the premise that they skew the figure, raises it to 37 years 4 months, hardly a ripe old age.

Mr. Wilson was elected school superintendent in 1885, apparently resolving any lingering conflict between public and private education.

On July 1, 1886, Mr. Wilson, whose departure had been anticipated from April, resigned just three weeks after the consecration of the new building and he and his wife Annie and two children born in Astoria departed shortly thereafter. It was perhaps just as well that the parishioners did not know that their Lay Readers would have more than a year of "holding the congregation together" before another rector would arrive in Astoria. For the church, it was a critical and difficult time, as this letter makes clear:

*To Bishop Morris, Portland, Dear Sir: — Mr. Van Dusen having referred your letter to the Vestry, they have instructed me to send to you the following reply. As yet we have no title whatever to the church property and Judge Elliot refuses to give the Vestry a deed; says if there is any deed to be given he will give it to the "Bishop". While we are perfectly satisfied and have not the slightest objection for the deed to be given to the Bishop, we certainly feel that it is neither business or policy to provide means for the support of a rector or expend further monies upon property that stands in such an unsettled condition; that as the matter seems to rest entirely with the Bishop and Judge Elliot we feel disposed to await their action in the matter.*

*As the vestry seems to be powerless in this matter we certainly trust that you will take as early action as possible to put the matter in proper and legal shape.*

*If at any time Judge Elliot should die (he was then about 80 years old) then*



*matters would be in a much more serious and complicated state and the welfare of the parish would be greatly jeopardized through complications which in such an event might then arise.*

*Awaiting your favor, etc.  
Jno. W. Griffin, Secretary*



*Grace Church, 1901*



*Grace Church Interior, 1894*

## V William S. Short (August 1887 - 1909)

With the Rev. William Short, we enter a period of Grace Church history which is well-remembered by several members of the church family today. Viola Wesche Westerberg was baptized by Mr. Short, and her brother sang in the renowned Boy Choir, only dropping out because three services on Easter Sunday seemed too many. Esther Snow Spofford, also baptized by Mr. Short, recalls the one big room with a round table for each class which served as the old Sunday School room. Frank Hildebrand, a member of the Boy Choir, testifies to the high standard of behavior and performance demanded by Mr. Short. He remembers very well, also, the gas light fixtures that were suspended over the main aisle and that had to be turned on by a handle and lit with a tall lighter. His recollection of the "family pew" tradition includes one Sunday when he was forcibly removed from the Hildebrand pew for "acting up," and was taken outside and given an unforgettable spanking by his irate mother.

Mr. Short's most outstanding accomplishments, besides that of remaining with Grace Church for almost twenty-two years in a highly stabilizing ministry, were in the fields of music and mission. He was a young man with great energy, good musical training, and a fine tenor voice. Under his leadership the Boy Choir was organized and flourished; the very small black notebook in which he kept an accurate record of attendance is in Grace Church archives. The twenty-five men and boy members were not all Episcopalians, according to Miss Nancy Rogers' interesting account in *My Favorite Christian*, a pamphlet printed for the dedication in 1952 of the St. Joseph Window, given in memory of Mr. Short by former members of the Boy Choir. "*Sons of Presbyterians, Lutherans, Methodists, Roman Catholics, Jews and even many whose parents claimed no church ties, sang in that choir . . . they were a cross section of the inhabitants of the town . . .*" It was a great honor to be accepted as a member, and a try-out period of six months was required before membership was granted in the group which filled both sides of the choir stalls. But lest one begin to think of them as angels, Mr. Hildebrand suggests considering the Keating boys, a "wild bunch" of four brothers, only two of whom made the choir. One Sunday, these two appropriated a monkey from the circus which pitched its tents just across 16th Street at the site of the Columbia Hospital/Care Center, and brought it to church with them. Evidently Mr. Short could handle this sort of thing; he liked to work with boys and organized baseball and football teams which were "respected for their excellence on the field of sport." His successor, George Rosenmuller, was an older man and not in very good health, and it is not surprising to find the Boy Choir modified under his leadership, with, however, some innovations of his own.

Under Mr. Short's direction, the first choral services at the church began in 1896. The sermon he gave at the initiatory service made the point that "*Music, throughout all the ages, has been and ever will be one of the great fulcrums for uplifting the better nature of mankind.*" Church services were enhanced by the addition of a pipe organ in 1905. At the dedication service, congregation and visitors crowded the church to hear Carl Denton, organist at Trinity Church, Portland, give a recital that "was a treat for the music lovers of the city," and included the favorites "The Lost Chord" and "The Angel's Serenade."

The mission chapels, so important on the frontier, prospered under Mr. Short's guidance. A more detailed record of the continued growth of Holy Innocents, and the founding of St. Thomas by the Sea in Skipanon, Emmanuel in Vesper, and Calvary in Seaside may be found in the Missions pages.

At home on the hill, one of the first things to be done was the elevating of the church by several feet, an improvement accomplished in 1891. Like so many buildings of the day, it had been erected with the front door well below street level; there was no sidewalk, and the street was unpaved, and the inevitable results were almost immediately obvious. Mr. Short's letter tells the story most effectively:

*Street improvements were most necessary from the first. No planks in front of the church during my first year. A boy got stuck in the mud right in front of the church; he left his rubber boots in the street and walked barefoot home. The street in front of the Rectory was all of ten feet above the level of the lot and no grading or sidewalk whatever.*

This operation cost \$1,500, and Mr. Short's name headed the list of eighty-three who donated to the Building Raising Fund. Also at this time, Grace Church acquired its first rectory, a house on 16th Street just across from the Columbia Hospital/Care Center, with a mortgage that was paid off just before the pastor's resignation in 1909. A trail led from the back of the church to the back of the rectory, and as the Shorts' boys Edwin and Seabury were in the Boy Choir, it was in constant use.

The rectory witnessed grief, as well as joy, during these years. Lottie S. Short, wife of Mr. Short, died early in May 1900. The minutes of the Ladies Missionary Society, founded in 1889, reveal how faithfully she had worked with the women of the church. This Missionary Society, more usually called the Women's Auxiliary, was devoted to good works such as making quilts during Lent for the missions in Oregon, and also learning about and contributing to foreign missions such as the popular ones in China where a "Bible woman" was always in need of their help. The brass and oak lectern was given in 1903 in Lottie Short's memory. Under the Bible, and inset in the wood, is a cross inscribed simply, "*To the Glory of God and in Loving Memory of Lottie S. Short, Our Rector's Wife.*"

The moral responsibility of the priest was unlimited in the opinion of many. Mr. Short's granddaughter, Dorothy Paul, recently shared this letter with us:

*Rev'd Sir:*

*I see by the Cathlamet Gazette of July 22 the announcement of the marriage of F.L. Cooper of Scappoose to Maggie Slavens of Stella by the Revd William Seymour Short of Grace Church Astoria on the evening of July 19th 1892. I am a Full Sister of the supposed Bride who never did live at Stella, but at Gilton Columbia Co. Oregon with her Parents and is not 16 years of age untill the last day of October of the Present Year of our Lord. I demand the reason why you married them and if they Produced a license And where issued and who by and who was the witnesses. Answer this by return of Post. Yours JC (in Jesus Christ?)*

The writer of the second letter undertakes to teach the rector his duty:

**Astoria, June 2, 1894**

**Dear Sir and Bro.**

*I wish at the present to write you a very few words. If I am correctly informed you knew of my two daughters speaking to men to whom they should*



*not have spoken. And yet although a Mason you never said to me one word of warning . . . I can't write all there is in my heart about waiting until the last meeting before confirmation Sunday (June 3) to speak to those 'children' but this I wish to say; to a certain extent you have the destiny of two souls, for good or evil in your hands, move carefully and with as near the same spirit as you can that, our Divine Master showed while on earth. — Remember that "the bruised reed He would not break, and the smoking flax He would not quench." They have been building upon this Confirmation that it would through God enable them to see and do the right, in spite of the example of those about them. — Destroy that hope, Mr. Short, in them, and the day may come when all the rivers will not wash out your sorrow and regret. Yours respectfully, F.D. Warton.*

There were no Warton girls confirmed, although two sisters named Minnie and Emma Bell were, and one hopes against hope that they may have been Mr. Warton's daughters. Still, "speaking to men to whom they should not have spoken" may well have kept Mr. Warton's daughters from becoming members of Grace Church.

An unexpected source of trouble showed up in 1905. The traveling evangelist was a generally popular figure who added a dash of live entertainment and a new face in town, and usually provided what was accepted as a morally uplifting experience, although not exactly in the Episcopal line. But the evangelist operating in the early 1900's was apparently another matter. In Astoria, he came up against Mr. Short who flatly refused to have anything to do with the revival movement then sweeping the coast, and begged his congregation to think twice before getting involved with any group "*which upholds such sensational emotionalism or emotional sensationalism.*" He declared, "*Enthusiasm and emotion can be aroused by any travelling crank, fool, knave, or preacher,*" and none of his people, he prayed, would be caught up in "*the throes of a disgraceful jarring and clashing*" such as had entrapped "*a neighboring city.*" Instead, they should remember that the main thing was to keep working "*in dull times as in good.*" This evangelist was probably not the notorious Edmond Creffield who disturbed the relative peace of Corvallis and the Willamette Valley with his "vile", "outrageous", and "unnatural" services from 1903 until 1906. Indications are that he was in jail in 1905, but his presence had made every minister and priest sensitive to the vulnerability of his own flock.

Grace Church activities reported in the pages of the *Daily Morning Astorian* and the *Astoria Daily Budget* suggest that members were doing all they could to reduce the number of the "dull times": "Ladies Guild Gives Tea at Mrs. Van Dusen's Home," "Lawn Social Given by Mrs. Curtis Trenchard," "Junior Auxiliary Meets," "St. Agnes Guild Meets," "Ladies Guild Holds Bazaar," "Christmas Bazaar," "Social Held," "Ladies Guild Takes Excursion," "St. Agnes Guild Gives Picnic at Ft. Canby," and so on.

Mr. Short accepted a call to a church in Honolulu, Hawaii, in 1909, and his resignation became effective in June. His incumbency remains the longest in the history of Grace Church, spanning a time which saw the church move from pioneer status into the period which is now, in its turn, drawing to a close. In these final years of the 20th century, the memories of the senior members of Grace Church still link us, through the Rev. William S. Short, to the frontier congregations of one-hundred years ago.



*The Reverend William S. Short, 1887-1909 (Courtesy of Mrs. Garnet Green)*



*Holy Innocents Chapel Interior, 1874*

## Missions from Grace

### Holy Innocents

Grace Church had been in Astoria less than ten years when it became apparent that it could not serve the needs of the residents of Uppertown, then known as Adair's Astoria. Consequently, a site located on eight acres of land given to the church by General Adair was picked out, now identified as being on Grand Avenue between 31st and 33rd Streets, and a *"plain, inexpensive, but church-like building"* was erected in 1874. It was named Holy Innocents because it was put up near the graves of two children *"early taken from the communion of the visible church to their rest in Paradise."* The chapel could seat sixty. It had an organ, a beautiful chancel window depicting the Cross, Crown, and Chalice, and a great desire for a bell. In 1877, news from Pennsylvania prompted this comment in the *Oregon Churchman*: *"If Philadelphia Christians are about to abolish bells and chimes, we, on the Pacific slope, are ready to receive them, and if man cannot build a belfry high enough to deaden their music for any chance Eastern visitor, we can swing the sweet janglers up on the towers of God's own building, forest trees that have been waiting for more than a thousand years, and the 'Oregon' will then hear other sound than its own dashing."* Services were held at 3 p.m. on alternate Sundays during these years, but twenty-five children met every week for Sunday School, taught mainly by four women church members. These children must have had courageous souls — their weekly offerings went to purchase a stove! Some time later, the Guardian Angel Window, usually called the Berkeley Window because it was the gift of Mr. Short's young friends in the seminary, was added. It was made in the east and shipped to him when he became pastor at Grace Church, but as the spot over the altar at Grace was filled by the Sacraments Window, it was placed in Holy Innocents. Today, both Cross, Crown and Chalice and Berkeley windows are in Calvary Church, Seaside.



Holy Innocents flourished, even building a rectory in 1878. In the early years of the 20th century, the mission chapels were provided with a priest of their own, including the Rev. John Warren, the Rev. John O. Vince, and the Rev. W.L. Johnson. However, after a reliable road was put in between downtown and Adair's Astoria, there was no question that Grace was to be the primary church in the growing city, and Holy Innocents was finally closed in 1918. The site is now occupied by the church and rectory of First Lutheran Church, but much of the old building found a new home in Calvary Church, as soon will become clear.



*St. Thomas By the Sea Chapel, Skipanon, 1890 and St. Thomas, Warrenton, 1985.*

## St. Thomas by the Sea

The story of St. Thomas by the Sea begins in 1890 with the proposal by Mr. Short for a mission church in Skipanon, then a separate small town later to combine with Warrenton in 1914. Mr. Short's energy is evident in the success of the effort. Also at work was the benevolent hand of Thomas Hyland and Martha Hyland; one of their first acts upon returning to Astoria was the giving of a portion of land they owned in Skipanon for the building of a church. Records of the Building Committee's deliberations and the progress of construction are in Grace Church archives.

By 1909, as the population center shifted to Warrenton, the Skipanon church was taken down and moved from the original site, which was diagonally across the highway from the present Warrenton High School, to the lot on Anchor Avenue, where it now stands. The materials were used in the new church, "one block south of the railroad station"; even the stained

glass window, broken by vandals, that had been given in memory of Mr. Short's sister was carefully moved piece by piece, along with the frame, *"to be restored in the new church."* This new building was consecrated in June 1909.

The handwriting was already on the wall, however. The convenient railroad made it possible for members to travel easily to Astoria, and the small Warrenton congregation one-by-one transferred membership to Grace Church. Today, the little Victorian Gothic church, though a gem of its kind, has sadly fallen from its original condition and use; altered, gutted, and vandalized, it is used for miscellaneous storage, and only those who know where to look and what to look for will recognize it. Mr. and Mrs. Conrad Peterson, present owners, plan demolition soon. Fortunately two lovely old stained glass windows were salvaged and today are in the Vestry room of Grace Church, though expectations are that they will soon be moved to a more visible location in the building.

## Calvary Church, Emmanuel Church, and St. Catherine's Chapel

Calvary Church, Seaside, was the main mission church outside Astoria, and the Rev. Short held services there many times during his rectorate. It was he who gave the church its name, a memorial to an aunt of Mrs. George Flavel, who worshiped in Calvary Church, Utica, New York. The story of the Rev. Walfried L. Johnson who was assigned to the church between 1911 and 1913, and who was also the priest for Holy Innocents and Emmanuel Church in Vesper, is so typical of the time that it is worth recounting. His widow, Ruth Walters Johnson, who lived past the age of ninety, recently shared these memories with the Calvary congregation:

She and the youthful priest met in Minneapolis where she was living with her aunt and he was serving at the Swedish Episcopal Church as part of his Seabury Divinity School work. After his graduation, the Rev. Johnson left for Holy Innocents, "a small mission in upper Astoria," and she and her aunt followed later, traveling by train, in the autumn of 1912. The women of Holy Innocents made them welcome and took care of all the plans for the wedding, for which "the attractive chapel was made a bower of blooms." A small three-room house was provided for them in Seaside, perhaps because there was already a priest living in Astoria and a main part of Mr. Johnson's work was in the south part of the county. He also had a room in Astoria where he stayed over Saturday night in order to hold a service at Holy Innocents on Sunday morning. Later in the day, he returned by train to Seaside and held an evening service there. He also visited St. Thomas by the Sea in Skipanon on the last Sunday of the month, and occasionally conducted a service at Ft. Stevens which was still an active army garrison. But the longest journey, and a fairly frequent one, was to Vesper, near Birkenfeld, where he officiated at services held in the school building at the request of William Johnston and other members of the Johnston family. After taking the train to Clatskanie, he had twenty miles more to go by road, usually riding with the mail carrier in his horse-and-buggy. The second time he went, his wife accompanied him, and was so terrified by the rough twisting road over the mountains that she insisted upon getting out of the buggy and walking quite a



long way. After she caught up with them, her husband reassured her by saying, "I was scared for you and prayed for you!" He was generously paid for baptizing seventeen Vesper children — a \$5.00 gold piece for each child. The Johnston families succeeded in getting a church built in 1915, and as William Johnston had promised, they named it in honor of the priest who came to them in the wilderness — "Emmanuel", that is, *God with us*.

The Johnsons returned to Minnesota due to illness in Ruth Johnson's family, and thereafter served in South Dakota until Mr. Johnson retired in 1957. They moved to Los Angeles then, and later to Sweet Home to live near a daughter, and there Mr. Johnson died in 1972. Ruth Johnson continued to live and worship at St. Francis Church where she was "an inspiration to all."

The first chapel for Calvary Church, Seaside, was built in about 1900 on First Avenue; the last service in this building was held in August 1920, when the new church building was completed. This first chapel did not look much like a church, according to the Rt. Rev. Charles Scadding, D.D., Bishop of Oregon, and he took some steps to change that, sending the Rev. J. Neilson Barry to Seaside with \$50.00 and instruction to make "*the barn-like structure*" appear church-like. To do so, "*he had a reredos made behind the altar out of tar paper and lath, a platform built for a chancel, and built the rood screen. He had a sign board made for the front . . .*"

When Holy Innocents closed in 1918, it was appropriate that all the lumber from the building should be used in the new 30 x 60 foot Calvary Church building, parish house, and rectory. The two fine stained glass windows also were removed to Seaside, but the source of the "beautiful 600 pound bell" to be hung in the tower was "All Saints." Today, Calvary awaits the re-hanging of this bell. On Sunday, August 8, 1920, the first service was held with Archdeacon H.D. Chambers officiating. He noted "*the opening service in the new church was most impressive. There was an orchestra, violin solos, and a vested choir.*" Nevertheless, the small permanent congregation had a hard time fund raising. The struggle to finance the building was intense and drawn-out, and eventually required a loan from the American Church Building Fund Commission, but the mortgage was satisfied in 1930.

The mission at St. Catherine's Chapel, Manzanita, began while the Rev. Donald B. Eaton was rector of Calvary Church (1958-1963); after some changes, part of the Manzanita School was used as a chapel. When the school



was converted to become the Neahkahnie Shopping Center, St. Catherine's became the first shopping center church in the Diocese of Oregon. Today, weekly services are conducted.

The Rev. Robert Bunnage became rector of Calvary Church in 1967, when he arrived from southern Oregon with his wife and family. Sixty-five year old Calvary Church now has an active congregation and is the only one of the six churches which began as missions from Grace to have achieved independent status, Emmanuel now being a mission church attached to Clatskanie.



*Calvary Chapel, Seaside, 1900*

## **VI George F. Rosenmuller**

*(December 1909 - Easter 1915)*

The sixth rector of Grace Church arrived in December 1909, and perhaps the most memorable event of his five years in Astoria was the first ringing of the recast bell on December 19, his first Sunday. The old bell, acquired in 1867, had been cracked for some time, and no doubt the period between the departure of Mr. Short and the arrival of the new priest seemed like a good time to get it repaired. The Vestry decided that the work should include enlarging of the original bell, and that the best material should be used for the purpose so the new bell would be fine enough and large enough "to answer future needs." James L. Lovell, proprietor of Scow Bay Iron and Brass Works which undertook the recasting, donated the work to the church. The "highest grade of bell metal" was used and it is said that members of the congregation also gave pieces of family silver to make still sweeter the tone which it was fully expected, would "be of a soft but far-reaching character."

The whole operation of removal, recasting, and rehanging, was a challenge for local talent. It was the first bell of any size to be cast in Astoria, so the Lovell foundry workers were especially aware of the demands of their job. Four months were required for the work. Burch and Jacobsen, the contractors who rehung the bell, called it "a hard task" to suspend the 600, or some accounts say 800, pound bell by its steel hangers in the Grace Church tower. Senior Warden H.G. Van Dusen gave the welcoming address, and in doing so spoke fondly of "our little old bell recast." This bell is the larger of the two hanging in Grace Church today, and has the deeper tone.

A variety of other accomplishments mark the years of Mr. Rosenmuller's term. A church wing was added, "*enlarging the Vestry room and adding two extra rooms, one below and one above, . . . costing in all about \$2,000.*" Today's restoration project entails repair of the fireplace to return it to a

usable status, as well as work on this upper room to make it safe and comfortable. The present Hymn Board was given in 1909 as a memorial for the youthful church member, Shalmon E. Morton. Early in 1910, the St. Agnes Guild put on a benefit vaudeville show at the Star Theater to raise money toward the construction of a Parish house. The Star's manager, Mr. Shortley, "*let his popular show house to the ladies on a very small percentage,*" which allowed them to clear the "*excellent sum*" of almost \$60. Mignon Allen Cellars was among the church women who worked toward this goal. In the mid-1950's, shrubs were planted around a new Parish hall as a living memorial to her. Today, Allen Cellars, her son, is a member of the Vestry. At Easter 1913, the memorial pulpit was added to the church, honoring Edna Jeannette Petersen.

Perhaps because Mr. Rosenmuller did not find working with boys quite the pleasure that it had been for his predecessor, he made an innovative change in the Boy Choir. In 1914, the membership was opened to girls and women. Among the names we recognize is that of Dorothy Stone, later Kinney, who served as Grace Church organist for over 30 years.

Astoria, grown to almost 17,000, was an active port city during these years and during World War I would continue to grow and struggle with the problems that go with expansion. The city fathers made early efforts to curb rowdiness, passing an ordinance in 1913 which made ragtime dances illegal, and instituting other similar restrictions. At the same time, crime and vandalism continued to be a problem, and again Grace Church was a victim. The *Budget* for November 28, 1914, carried this story:

*What appears to be the worst form of vandalism ever committed in the city occurred Thursday evening when one or more persons, representing the lowest type of humanity entered the Episcopal Church on Franklin Avenue and did damage that is not only irreparable but too loathsome to be accredited as an act of any sane or upright person.*

Several pieces of the memorial lectern were stolen. Worse, mutilation and "*vile desecration*" of the Bible that was "*an heirloom presented to the church by its first rector, Rev. Hyland*" made further use of it impossible. The *Budget* concluded: *In addition to this the vampires made away with two brass altar vases and a large alms basin which contained a memorial inscription . . . The community is in desperation over the act and many people are aiding the police in ferreting out the criminals.*

Mr. Rosenmuller, not a young or vigorous man, suffered a slight stroke, and in February 1915, tendered his resignation, to be effective after Easter. One cannot help wondering if the shock of this instance of vandalism affected his health. It is with some relief that we read, "*Rev. Rosenmuller has made a host of friends in and out of his church, who will regret to see him leave the city.*"

"It is not with angels that he is concerned but with the descendants of Abraham." — Hebrews 2

## VII W.R.B. Turrill (1916 - 1919)

The role of the laity in the physical and spiritual nurturing of Grace Church became unusually evident during the time of its seventh rector, W.R.B. Turrill. Bishop Scott's admonition of 1863 again was accurate. From Easter 1915 until June 1916, the church was without an official rector, although the Rev. Turrill acted *locum tenens* for services of baptism, marriage, and burial. Nevertheless, during the time, as the Budget reports, "*Work was started last Tuesday on the erection of an addition to the Grace Episcopal Church, architect Gendron having prepared the plans. The new improvement when completed will add a new vestry and a library to the present structure. The work will be completed in about 30 days. The cost of the improvement is \$1,000.*" Some eight months later, a further story suggests this scheme had been enlarged upon; major improvements "*consisting in the construction of a parish-house addition, and the renovation of the church and surrounding property . . .*" were then going forward. Gendron, still the architect, reported that "*The parish house addition (will be) three stories high and cost \$3,000,*" and the grounds were to be resodded and replanted as well.

Under the direction of Mr. Turrill, who arrived from a pastorate in Arkansas City in June 1916, one very far-reaching event took place — this was the inception of the Grace Church Endowment Fund, largely through the efforts of Frank Spittle, one of those laymen without whose devoted activity it is doubtful that a church could survive. The first mention of such a Fund occurs in the Vestry minutes of February 14, 1918; thereafter, the Articles of Incorporation were acted upon, and at the Annual Meeting of May 7, 1919, the first trustees were elected. In 1922, during the incumbency of the next rector, a bronze memorial tablet, the gift of Mr. and Mrs. Lawrence Rogers, was dedicated. Its thirty removable plates are "*for the purpose of carrying thereon the names of deceased members of the congregation who made endowments to the church.*" It is, today, attached to the nave wall by the door to the Vestry room. The value to Grace Church of this Endowment Fund cannot be over-estimated. According to the Articles of Incorporation, the use of income from it is wisely restricted; these restrictions have proved liberal enough to see the church through some financially difficult times, and conservative enough to allow a steady growth in the capital of the Fund itself. At present, the value is approximately \$160,000; the income for 1985 was \$14,304.76.

Growth was steady during this period. In 1918, Holy Innocents chapel was closed, as a reliable road had been put in to connect downtown Astoria with Adair's Astoria, and the members' names were transferred to Grace Church. Physical additions made in the building included a "*fine carved oak altar made possible by St. Agnes Guild,*" the work being done by Thomas Thomason, a church member and master craftsman. In 1919, another bell joined the older and larger one; it was in all likelihood the Holy Innocents bell recast, and perhaps enlarged:

*A second bell has been presented to Grace Episcopal Church by James L. Lovell of the Scow Bay Foundry. Its tone is one octave above the old bell and it will be rung five minutes before each service, the larger bell being rung thirty minutes prior to all services. This was done for the first time this morning (Sept. 29, 1919) this being the festival of St. Michael and All the Angels.*



A feature of the present Century Celebration has been the naming and blessing of these bells, an Anglican practice which, as far as is known, was never previously carried out at Grace Church. The older bell is named "Thomas" in honor of the church's first rector Thomas Hyland and also of Bishop Thomas Fielding Scott who brought the bell to Astoria from San Francisco; and the smaller bell is named "Gloria", as in "Gloria in Excelsis Deo."

In September 1919, the month of Mr. Turrill's departure to a pastorate in Bellingham, Washington, two lots were acquired in Seaside on which a "modern church home" was to be built for Calvary Parish, signaling the increasing size and importance and coming independence of that portion of the Grace Church mission area.

## VIII Frederick C. Taylor

*(February 1, 1920 - November 1926)*

The anonymous author of the memorial booklet entitled *A Brief History of Seventy-Five Years 1864-1939*, provides a good introduction to the catastrophes and triumphs of this Roaring Twenties rectorate:

*There were three very difficult pieces of work accomplished by Mr. Taylor very soon after he arrived; the carrying through of the first nation-wide campaign which brought the Parish's proportionate giving to a much higher level; secondly, the meeting of the conditions brought about by Astoria's fire in December 1922; and thirdly, the building of the present fine and modern Rectory.*

The first of these, the "nation-wide campaign" which increased the level of giving, has come to be familiarly known as the Every Member Canvass, although its initial impetus was spiritual and not primarily monetary. The national Church's stated purpose was to "*learn the truth about itself, its condition, shortcomings, and needs*; Oregon's Bishop described it as "*a great spiritual movement*." Who could disagree, when its aims were "*to spiritualize all the agencies, unify all the interests and coordinate all the activities and mobilize all the resources of the church*"? However, at a certain point one realizes that it was also very much intended to shake loose a centuries-old tradition of generous but highly individualized and irregular giving, and to introduce in its place a systematic procedure which would make for predictable church financing. Frank Spittle headed the campaign in Clatsop and Tillamook Counties. During the campaign, a five minute talk was to be given in every congregation every Sunday by an "information man", and parishioners called "intercessors" were pledged to offer daily prayers for the successful completion of the effort. This movement, in one way or another, characterized most main-denomination churches after World War I, and few today are without some form of pledged giving. The first Episcopal pledge card was headed "Nation-wide Campaign," and was printed in red and black. It stated the exact amount needed for a year of Diocesan expenses — \$10,697.05 — and the General Church Quota — \$13,000. I Corinthians 16:2 was offered as the biblical exhortation to proportionate giving, and in case one had any doubts, a phrase-by-phrase interpretation was provided. On the reverse were two columns of figures allowing the parishioner to check how much was to be given each week to the Parish and

to the Church's mission at large. Significantly, amounts rise from 10 cents a week to a high of only \$10. The 1985 Every Member Canvass pledges at Grace Church totalled approximately \$64,000, with something over one-hundred pledges. Today, efforts continue to sustain the original concepts of spirituality of purpose and proportionate giving or tithing.

The 1922 fire that destroyed much of Astoria's downtown and some residential blocks burned up the hill toward the church, but was finally extinguished before it reached the building. The following is taken from the **Oregon Churchman**, August, 1958:

*At 2 a.m. Dec. 8 fire started in the business district of Astoria. As this consisted of a huddle of wooden buildings, (a huddle?) once the fire got a good start it raged — building after building, block after block, until it destroyed 32 city blocks, demolished the entire business district, rendered hundreds homeless and destitute . . . Owing to the work of police, soldiers and sailors, and the good sense and self-restraint of the citizens of Astoria, there was no looting nor loss of life by curiosity seekers in the burned area. Loss to private property was estimated at \$12,000,000, not counting damage to streets, water mains and sewers.*

*The people of Grace Church lived through these terrible days sustained by a bracing series of the traditional Advent sermons on the Four Last things, delivered by Mr. Taylor. His sermons were on "Death", "Judgment", and "The Intermediate State." After the fire, Mr. Taylor's sermon was on "Vision."*

*Members of Grace lost heavily in the fire. Morris Staples, Bank of Commerce president and devoted churchman, died of a heart attack. The organist, a Mr. Haller, lost his residence, studio, music scores, piano and all his possessions. He and Mrs. Haller fled their burning home at 4 a.m. with only a canary cage.*

In spite of the financial hardships that the losses from the fire imposed on many church members, the *"members of Grace courageously started over again and built a new one and one-half story shingled bungalow rectory which was completed in 1923."* The vestry determined that it should be built in much the same style as the church. Early pictures show that it was not painted the same color as the church, but in order to take advantage of the church's tax exempt status, it had to be attached to the building, and this was achieved with a curious architectural arrangement still linking the two structures. In present historical considerations, the two are viewed together, but this seems natural enough now, as the *"new"* rectory has itself reached a substantial age. The church-owned rectory was an accepted and in fact a welcome fact of life at this time, the provision of housing having been an advantage early priests struggled to achieve as part of their contracts. But as the 20th century ends, it has become increasingly apparent that not every rector will want to live in what has been referred to as *"the fish bowl rectory,"* and other suitable uses for the building may someday have to be considered.

In 1921, shortly after his arrival, Mr. Taylor organized and served as the first Scout Master of Boy Scout Troop #211. The Men's Club sponsored the troop for many years, often drawing Scout Masters from among the club members. Although sometimes it has been the only Boy Scout troop in Astoria, and was granted a fifteen-year veteran charter in the 1930s, Troop 211 fell upon hard times as the number of local troops increased, and as the

1960's and 1970's brought social changes at times inimical to Scouting. Efforts to maintain the charter have continued, however, under such leadership as that of Robert Lovell and Robert Westerberg, and the troop at present consists of about ten boys under the leadership of Scout Master William Cross.

In September 1926, Mr. Taylor received a call to a pastorate in the Mexican border town of Nogales, Arizona. While at first reluctant to leave Grace Church, he at length accepted the challenge to work with what would be a very different kind of congregation, and in November he and his family departed for the southwest.



*Boy Scout Troop #211, 1921. From left to right: Harold Snow, Jack Spittle (bugler), Bruce Peacock, Charles Taylor, Stanford Brooks, Bob Carruthers, Sam Spittle. Photo taken by Frederick C. Taylor, Rector of Grace Church and Scoutmaster. (Courtesy of Robert Lovell)*



## IX Edwin H. Hughes

(September 1, 1927 - 1946)

Lura Hughes, the widow of the Rev. Edwin W. Hughes, writes from Salem, Oregon: *"My memories of Astoria are very pleasant ones . . . The children's memories are happy ones, too. The rectory was the loveliest home we ever had . . . We shall look forward to joining you for the anniversary dinner in 1986."* The nineteen-year ministry of Mr. Hughes is second in length only to Mr. Short's. The years which it includes are remembered fondly in many ways, but they were also very difficult and often painful, for both the Depression and World War II occurred during this period of time.

In the midst of the Depression, the church building was redecorated, with the addition of the pastel "cathedral glass" windows, for which "thrift cards" were distributed to the congregation so that all who were able could make a small contribution. The first of these windows honors Mrs. Eliza Jane Hustler, who died in 1935 at the age of 101. Known as "Grandma Hustler," her window is the one closest to the altar on the right side of the church. Another memorial window honors Brenham Van Dusen, son of the founding member Adam Van Dusen, who died in 1926. The oak furnishings of the chancel were completed with the dedication on Christmas Eve, 1931, of the carved altar rail which, like the altar, is the work of Thomas Thomason. A new furnace and heating system, an electric blower for the pipe organ, and an extension of the church property to the west were further accomplishments. Albert Hyde, still a church member, especially welcomed some of these, for his recollections include pumping the organ and stoking the furnace all night Saturday to get the church warm enough for Sunday services. The rectory, finished in the interior just prior to the arrival of the Hughes family from Allegan, Michigan, had three rooms added later, and further modernization and alteration done in 1938 under the direction of architect J.E. Wicks.

The women's guilds of the church continued to be very active. The oldest, St. Anne's Altar Society founded in 1864, was not changed and continues today very much in its original form, charged with the all-important care of altar fittings. Other early and active bodies were the St. Agnes Guild and the Women's Missionary Society, but St. Catherine's Guild, founded in 1929, soon was to become the "chief working Guild of the Parish," and remained so until the founding of the St. Nicholas Guild in response to specific needs in 1949.

The Sunday School was a thriving institution, a fact revealed by the Roll Books, several of which are still among Grace Church archives. They include many familiar names as well as a list of those who received various attendance awards and the famed "Bishop's Crosses." Instituted by the Rt. Rev. Walter Taylor Sumner, D.D., Bishop of Oregon, during the expansive 1920's, the silver cross was given for a year's perfect attendance, a gold cross for five years', and a diamond cross — actually a gold cross with a diamond mounted in it — for ten years'. The Bishop had been surprised and delighted from the start at the number of children who never missed a Sunday, and he awarded twenty-two silver crosses after the first year — 1921. However the Depression took its toll, and in 1935 his notice to all Church School Superintendents apologizes for the need to discontinue these awards because the cost had risen to hundreds of dollars annually. As he says, *"In a*

*moment of enthusiams I established the ten year Diamond Cross, and already 10 of these have been awarded, with several more in sight,"* and the budget could not stand the strain. He also expresses the sincere hope that the children will be urged not to let this interfere with their excellent attendance.

In 1927, Martha Hyland, widow of the church's first rector, died, leaving Grace Church a bequest which greatly improved the status of the all-important Endowment Fund. Perhaps, too, the loss of this dear person who, for a quarter of a century, linked the congregation with its 1860's origins, fostered a new spirit of historical awareness. In 1929 the church celebrated what was heralded as the 75th Anniversary of the Episcopal presence in Oregon, and the history of Grace Church was portrayed in pantomime by Sunday School members. The next year saw the honoring of Frank Spittle for his forty years of work for the church. Then in 1939, the first major historical commemoration was held, this one to celebrate seventy-five years of Grace Church's own history. The booklet produced at that time has been of great value in compiling the present Century Celebration book.

Mr. Hughes' ministry was during a time of considerable expansion in Astoria. During four years in the early 1920's, 61 persons had been baptized, and though this was not quite matched in the 1940's, a total of almost 50 individuals were baptized by Mr. Hughes from 1942 - 1945. The congregation increased from 188 in 1927 to 242 in 1939, and during the years of World War II continued to hold at about that figure. These years brought a mixture of pride and anxiety and grief to the Grace Church family, as the memorial tablet in the church attests.



*Grace Church Congregation at 50th Anniversary, 1936*

## X Edward B. Birch

*(June 1946 - December 1947)*

The ministry of Mr. Birch is usually summed up with the comment, "He served for only a very short time." This tends to overlook the number of lives touched in a year and a half, however, and the number of Sacraments at which the priest officiated. Mr. Birch, for example, baptized 26 persons during his incumbency. He and Mrs. Birch are remembered today with some affectionate amusement, he as the priest with the eccentric — for Astoria — Irish accent, and she as a woman with a flair for the unusual in jewelry. After the months in Oregon, the Birches moved to the southwest.

## XI V. Louis Livingston

*(February 3, 1948 - October 1, 1956)*

On September 2, 1985, the Rev. Louis Livingston, earliest of Grace Church's living rectors, wrote in response to a Grace 100 request for some thoughts or recollections about his years in Astoria. His letter, which follows, reveals his affectionate memories of the people he knew and worked with here.

*The Livingstons (Louis, Elizabeth and two sons Lou and Jimmy) arrived in Astoria February 5, 1948 to take on the job as minister, and it was a job, when you consider that only 22% of the people in Oregon had any church affiliation. On the first Sunday the attendance was: 8 a.m. Holy Communion - 5; Church School 36, with Frank Spittle as Superintendent; 11 a.m. Morning Prayer - 76 present, with George Peeke reading the Lessons. This was not a bad showing for the new preacher.*

*Persons on the Vestry were A.C. Hampton, the Superintendent of Public Schools; Frank Spittle; George Peeke; Tommy Thomison; Dick Hall; and Peter Cosovich.*

*Because of the Rector's interest in social and county concerns, Grace Church cooperated with the Oregon Council of Churches, promoted a local Council of Churches, continued support of the Church Scout Troop with Bob Lovell as Scoutmaster, and also identified with the Red Cross in the Vanport flood. The Vestry encouraged the Rector to attend the First World Council of Churches in 1948 in Amsterdam, Holland, at his expense.*

*In June 1949, a well-attended Men's Club was organized for church men and Navy people from Tongue Point. In August Comdr. Charles Hibbard was ordained Deacon in the church by Bishop Dagwell.*

*In September 1949, Merrymore School was organized by Mrs. Livingston for a needed pre-school for Astoria, and also a Girls' Friendly Group was organized.*

*In 1951, a new guild was formed with Mesdames H. Bonar, H. Jollie, Eugene Knutson, and Max Bigby as officers.*

*In 1954-55, an event of considerable interest was the construction of a new Parish House.*

*Just to name a few of the fine church workers — Mrs. Kinney, organist; Carol Dent; Mrs. Falleu; the Hildebrands; Comdr. and Mrs. Biven; Allen Cellars; Zoe Allen; Phillippi Seabrooke; Gene Lowe; Mr. and Mrs. John McLoughlin; Esther Spofford; the Mitchells; Mrs. Sagen; Col. Price; and*



*others too numerous to list.*

*Best wishes to the present minister and the future of Grace Church.*

Mr. Livingston's ministry at Grace Church caught the beginning of the "religious revival" of the 1950's. A check of Baptismal Registers shows a record total of over 80 persons baptized from 1952 through 1955. This figure is more than double the average, and 20 above that other peak period, the 1920's.

The new Guild to which Mr. Livingston refers is the St. Nicholas Guild, which was organized in 1949 with Mabel Kipste Sagen as its first president. It was founded by the mothers of young children, primarily for the purpose of providing funds for the Sunday School program, which it did by sponsoring such functions as the shrimp curry luncheon in the autumn, and various other dinners. Interestingly, at its inception the St. Nicholas Guild was primarily a guild for the younger women in the church, while St. Catherine's Guild, which ran the rummage sale and bazaar, was mainly for "older matrons." Today, the St. Nicholas Guild remains the source of financing for the Christian Education program, but, combined with St. Catherine's Guild, its scope has been greatly widened, as indicated in this report to the 122nd Annual Meeting in January 1986:

*The Guild . . . performed successfully and efficiently preparing for Memorial Receptions, the Annual Parish Dinner, Shrove Tuesday Pancake Supper, the Centennial and Bishop's Dinner, and the Church Picnic. They also worked with Church Women United, Confirmation, the Christ Room, Food Bank, Graduates, Episcopal Church Women, and Girl Scout Troop #34.*

Among the additions made to the church, the Parish House is the most notable. Erected at a cost of some \$33,000, it was ready for occupancy by January 1955, its 3900 square feet greatly expanding the functional area of the church. The generous bequest of two sisters, Sophie Boelling who had been confirmed by Bishop Scott in 1866 and Eliza Boelling who had been confirmed by Bishop Morris in 1876, helped make this addition possible. Also of great interest is the St. Joseph Window which was installed in 1952, a gift made by former members of the Boy Choir in honor and appreciation of their leader, the Rev. William S. Short, who died in 1950, "full of years."

## **XII Robert L. Greene**

*(December 1, 1956 - February 1, 1958)*

The Rev. R.L. Greene is another one of the rectors of Grace whose time in Astoria was less than two years, and who for that reason is often covered under the general rubric of, "*they served for only a very short period.*" Nevertheless, he baptized 34 persons during those months, and in officiating at marriages, confirmations, and burials as well, affected literally hundreds of lives. Mr. Greene had been vicar of the Church of the Good Shepherd, Prospect, and of St. Martin's, Shady Cove. He and his wife Marilyn presently make their home in Ashland, Oregon.

## XIII Carl H. Gross

*(March 5, 1958 - January 15, 1971)*

In the archives of Grace Church is a scrapbook of clippings from the *Daily Astorian* which tells year by year the story of the Rev. Dr. Carl H. Gross's twelve years of ministry in Astoria. The greatest energy was directed during this period toward repairing and redecorating the church in preparation for the 1964 Centennial Celebration of the Episcopal Church in Astoria. Three categories of work had to be done: **Interior repair and modernization** included installation of new kneeling benches, the replacement of the old heating plant, removal of the old floor of the basement Sunday School room and replacement with a concrete floor along with new supports, and the construction of individual Sunday School rooms; **Interior beautification** required repainting and cleaning the church interior, and recarpeting the nave and chancel; and **Exterior repair and beautification** called for repairing the front steps and the belfry, roofing the church, and painting both church and rectory. Perhaps the most personal involvement of the congregation came in relation to acquiring the new carpet. Financing this major project fell to St. Catherine's Guild, and the slogan "On the floor in '64" is well-remembered today. This effort was commenced as early as 1961, and soon Katharine Thorne and her sister Ethel Klopfer became known as the *Karpet Kids* for their efforts in promoting this endeavor.

In the words of Lawrence Rogers' book, this work put the church into "tip-top condition." While it is true that it produced a handsome physical plant, the twenty years since have made all too apparent the serious limitations of beautifying an old structure without digging more deeply to explore the condition of its foundation, supports, and substructure. Many of the restoration efforts of the present "Grace 100" project are long overdue.

The Centennial Celebration took place on May 16-17, plans having been formulated by the "100th Anniversary Celebration Committee" consisting of Stuart Lay, Arvid Wuonola, Donovan Mitchell, Lawrence Rogers, Harry Swanson, and the chairman, Deskin Bergey. To the St. Nicholas Guild and its president Mrs. Arvid Wuonola, and St. Catherine's Guild and its president Mrs. Axel Anderson, fell the responsibility for the banquet which opened the festivities on Saturday evening. Among those seated at the head table were Bishop and Mrs. Carman, the Rev. Dr. and Mrs. Carl Gross, the Rev. and Mrs. V. Louis Livingston, Mr. and Mrs. Deskin Bergey, Mrs. Edwin Hughes widow of the Rev. Hughes, Mr. and Mrs. Lawrence Rogers, and Mrs. Robert Clark, historian for the Diocese. The evening also honored Mr. and Mrs. Spofford's 28th wedding anniversary and gave recognition in memoriam to Frank Spittle.

At the Sunday service, Bishop Carman confirmed thirty-three persons, among them Dr. and Mrs. Jorma Leinassar and Delia Frye. A Bishop's reception was held afterwards to welcome the new confirmands. Arvid Wuonola's drawing of Grace Church is on the cover of the memorial booklet which was distributed at this Centennial celebration.

A growing awareness of Grace Church's place in Astoria's history marks this period. In the *Daily Astorian* for April 5, 1966, a story appears about the placing of the historical plaque of the State of Oregon. It was obtained through the efforts of Dr. Edward Harvey and Mrs. Kathleen Booth and was

unveiled by Mrs. Winifred Reed, senior member of the church, where she was baptized in 1886 and confirmed in 1901. Moreover, efforts were continued to restore parts of the historical church, and one of the last clippings in the scrapbook, from April 1970, notes that St. Catherine's Guild and its president Ann Ferguson had refurbished the Vestry Room and repaired "*the old stained glass windows from the old St. Thomas Chapel, in Warrenton.*"

In December 1970, Dr. Gross left Grace Church to accept a position in Good Samaritan Hospital in Portland. He and Mrs. Gross presently live in Portland.

## XIV Francis G. Havill

*(January 15, 1971 - December 31, 1978)*

Very little time elapsed between the departure of Dr. Gross and the arrival of the Rev. Francis G. Havill and his wife Martha. His incumbency at Grace Church is remembered well today, and both are recalled with affection by their friends in Astoria. The tenor of Fr. Havill's ministry was personal and friendly. As Parish priest, he conscientiously visited in the homes of his parishioners, and made himself, and the comfort he could offer, accessible to those suffering grief or physical pain.

These were years of maintenance of the church building; there were also a few additions such as improved chancel lighting. The rectory was re-carpeted, and matters of daily upkeep were required, but on the whole, few major concerns surfaced in either church or rectory.

Outstanding during this time was the growth in the concept of out-reach and social responsibility in the national Church, a change to which the local churches, including Grace Church, responded with growing awareness and willingness. "Venture in Mission" originated in the late 1970's under the Presiding Bishop John Allin, and continues to live in the Presiding Bishop's Fund for World Relief.

Active and devoted laymen of Grace Church included George Peeke whose death shortly after the departure of Fr. Havill was deeply regretted. The story of Boy Scout Troop #211 is not complete without the name of Robert Lovell who, in 1976, was honored for thirty years of work in Scouting. The presence of James and Flora Stoltz, Frederick and Geraldine Clayton, and Robert and Mary Lovell continues to strengthen Grace Church to the present day.

The Havills, who live in Silverton, Oregon, speak fondly of their "years of Grace" in these reflections:

*Many thoughts surface as one reflects upon a most happy and enjoyable phase of one's ministry. Eight years at Grace Church passed all too quickly. Perhaps, uppermost in our "memories" are the members of the parish family — their kind reception of a new rectory family and their thoughtfulness to include us in much of the activity of their own family life. Many of those close ties have accompanied us to our home in Silverton.*

*Memories and reflections are many. Among those that stand out in our thoughts are the Christmas Eve service and a Christian Education presentation during Lent. The Christmas Eve service as in many churches was always very special: The making of garlands to decorate the church, intertwined along the railings of the steps leading up to the nave and outlining the*



archway to the choir stalls, the labors of the altar guild in evidence everywhere — the beautiful poinsettias on the altar and the high glow that was reflected from the appointments — hours of rehearsal by the members of the choir greatly contributed to the richness of the service. The feeling of closeness was experienced by all in attendance — closeness to our Blessed Lord as we observed His Day and to each other as we shared in this service. At the close of the service, Martha and I shared in the privilege of greeting each member of our parish family and wishing each one a Blessed Christmas.

Another memory is that of our Christian Education presentation in the parish house for both children and adults during the Lenten season. Arvid Wuonola revealed to us the art of decorating Easter eggs and explained the meaning of the symbols he used. Bea Bergey displayed the altar hangings and the Eucharistic vessels, explaining the meaning and the use of each, and answering questions. Phyllis Dubb brought from home her Ukrainian eggs and Easter bread made and used in her church in Canada.

In closing, may we say that we are most happy to have been a part of the history of Grace Church and may God continue His blessings on the parish as she continues her ministry and outreach.

Francis and Martha Havill

## **XV Gary W. MacKendrick**

*(August 20, 1979 - August 21, 1983)*

The congregation took a more active part in calling the Rev. Gary W. MacKendrick than had ever before been the case, in accord with a maturing 20th century perception of the responsibilities not only of Priest, Lay Readers, and Vestry, but of the entire laity as the Body of Christ. The Selection Committee was chaired by Luis Ornelas and was assisted in an open meeting goal-setting process by the Rev. Robert Bunnage, rector of Calvary Church, Seaside. While this procedure was taking place, the Rev. C.C. Bradley, rector of St. Augustine's in Clatskanie, and the Rev. John Welsh, retired, of Seaside, functioned on occasional Sundays as supply priests.

Many of the goals set at this time are now familiar practices: Celebrate Holy Communion every Sunday and at a regular mid-week service. Locate a choir director for the formation of junior and senior choirs, said director along with the Rector to select hymns which show the joy of Christian life. Involve children in church worship together with their families. Insert an Intercessory Prayer list in the weekly bulletin. Increase the present fellowship program to include observance of more Holy Days. Organize church youth activities to raise the interest of youth in our church. Make available a program of counselling to meet the needs of all ages. Determine and use services which bring people (parishioners) to a realization of their importance in the worship of the church.

Several innovations were made during the incumbency of Fr. MacKendrick. Weekly healing services were held as part of a Wednesday evening Eucharist. Young children were welcomed to the Eucharist. A Parish House service was instituted once a month to compensate for a nave that is inaccessible to some, and though this was only done on a trial basis, it increased awareness of the need for a permanent arrangement which would correct

this problem in the church. The Christ Room was organized to supply emergency food to the hungry, and Marylou Sayers and others took an active and significant role in the operation of the Astoria Food Bank. The need for a church secretary was established, a position filled today by Judy Atkinson, who also became Director of Christian Education in 1981. Workshops, retreats, and leadership seminars were scheduled, as were such speakers as Fr. Andrei Urusov of the Eastern Orthodox Church, a bishop of Uganda, and representatives of Pax Christi, William Temple House, and the stewardship movement.

Of continuing and growing importance was the work of the St. Nicholas Guild, and it was during this time that the Colorado Curriculum was adopted for the Christian Education program. A new guild of acolytes took shape, today known as the Guild of St. Michael and All Angels, and the number of licensed Lay Readers was increased. Among the needs of the congregation which were addressed during these years, the "shepherding concept" introduced by Becky Connolly has grown into the nurturing "potluck exchange," which brings together new and old church members in fellowship. Susan and Peter Hoffman, among others, were leaders in the Stewardship movement which encourages members to base their pledge on proportionate giving, with the tithe as the ideal. Youth ministry continued, and has been more fully realized under the direction of Linda and Luis Ornelas. Though it has not been possible to extend it as yet to Clatsop Community College, it is the hope of Julie Winlund that something may be done there in the future. "Newcomers' Packets", under the direction of Barbara Strite, were distributed for some time. The choir increased in repertoire and effectiveness with Michal Tocchini as Choir Director, a position she continues to hold.

Several additions were made to the church building. The St. Mary the Virgin Window honors the memory of Peter Cosovich. The small Celtic cross on the ambry was carved by Deskin Bergey; the Parish House Celtic cross, also his work, was given in memory of Mabel Kipste Sagen. The Belgian tapestry of the Madonna and Child, also in the Parish House, is a gift of Fr. MacKendrick. A private gift made possible the development of plans for the Garden of St. Francis, which will be completed at the conclusion of the "Grace 100" project.

By 1982, the critical need for extensive repair and restoration of the church building had become painfully evident to junior wardens Max Bigby, Jr., Jon Levy, and Ernie Atkinson, for whom making Band-aid repairs and placing buckets at strategic spots became all-too-regular necessities. It was just as obvious that the cost of the work would be far beyond the ability of the congregation to meet on its own. The fact that the building is of considerable historical importance suggested a solution, however, and efforts were initiated by Ellen Shannon and the Historical and the Art and Architecture Committees to secure Grace Church a place on the National Register of Historic Places. This was achieved through the assistance of the Clatsop County Historical Society in September 1984. Out of discussions held by the Vestry and congregation grew "Grace 100" which, with the leadership of Charles Simpson, continues to work toward the full restoration and modernization of Grace Church and rectory, to prepare them for "the next 100 years."

The rectorate of Fr. MacKendrick ended in August 1983; in the following,

he reflects on his call to Grace:

*Before I had any verification that I might be called as Rector of Grace Church, a rather remarkable thing happened to me. On the day I mailed the necessary materials to the Search Committee, I sat back in my office at the Counseling Center at the Cathedral of St. John in Spokane, Washington, and proceeded to have a vision — not a fantasy, but a real honest-to-God experience of something such as I have not experienced before or since that time.*

*As I looked out of the window, the light simply went out, and I was enveloped in total darkness; what I experienced was akin to death, indeed, it seemed physically and emotionally as if I had died. Everyone and everything I had ever known was gone, and I found myself diving in deep, dark water, alone. After a while, I could not swim further, and I found myself overwhelmed by the magnitude of something greater than me. As I stopped struggling, I slowly floated to the surface, and there was a sense of peace.*

*As I arose from the dark water, there was a stillness in the water, which was the water where the Columbia River and the Pacific Ocean meet. I looked up and saw a Crescent moon and three stars. The startling reality is that the vision came true. Astoria was to be a time of death for me, and hopefully, the beginning of some sort of transformation. Charles Dickens put it so aptly when he wrote in *The Tale of Two Cities*, "It was the best of times, it was the worst of times."*

*Forgiveness, Love, Holiness are interwoven into the Fabric of Creation. We live our lives as best we can, and we reach the truth even through error. I pray that you will all "go forth rejoicing in the power of the Spirit," and, if you remember anything that I shared with you, that you remember this call to Life.*

## **XVI Sallie E. Shippen**

*(August 1984 -*

The interim period between the conclusion of the ministry of Fr. MacKendrick and the calling of the Rev. Sallie E. Shippen lasted for just over a year. During it, the Rev. Scott Glidden served as Interim Priest, and he and his wife Jane became a true and valued part of the community of Grace.

It was also necessary, however, for members to extend a greater than usual effort in church work and leadership, and as a consequence, the sense of responsibility for Grace Church increased. Whereas participation by many members of the congregation in the selection of the previous rector had seemed somewhat new and unusual, it was an accepted part of calling the new rector during 1983 and 1984. A "Search Packet" incorporated the thoughts of a large percentage of the membership, and included a personality profile of Grace Church and the Astoria community as well as a historical statement setting forth such facts as:

*Our recent rectors have been active in the Astoria Ministerial Association, through which our parish provides leadership in the County Emergency Food Bank and participates in the activities of the Astoria Senior Center . . . Our parish communicants number about 150 and there are approximately*



*one hundred pledge units. Our vestry consists of nine members, serving for three years, and is responsible for the Every Member Canvass.*

It also included a description of the rector being sought, and it is clear that Grace had learned to reach for the stars. According to these stated requirements, the rector should possess everything from *“high moral character, spiritual strength, sensitivity, compassion, integrity and maturity”* to an ability to *“counsel his people with their personal problems and assist them in making life decisions.”* Although it also says that it is *“understood that in order for a priest to function as a pastor, there need be little involvement in the church’s financial drives,”* not even this has been excluded from Pastor Sallie’s tasks, for it has proved essential for her to take an informed and active part in all “Grace 100” business.

When the Rev. Sallie E. Shippen became rector of Grace Church, she became the first woman called to be priest of a parish in the Diocese of Oregon, and Grace maintained its pioneer status by issuing that call. In August 1985, the congregation and Pastor Sallie celebrated the first year of her ministry in Astoria, a year distinguished by the affirmation of many good things, and by the taking of the first steps along a mutual path into the future.

## Century Celebration

On April 5 and 6, 1986, Grace Church marked its 100th anniversary on Franklin Avenue in Astoria with a Century Celebration for members, former members, and friends. The Church paraded into its second century under glorious sunny skies, and decorated with streamers from the bell tower and colorful spring flowers arranged indoors.

On Saturday evening, April 5, dinner guests gathered for a punch reception in the large room near the Sunday School classrooms. It was a time for greeting old friends, sharing memories of Grace, and visiting with guests. Notable guests included the Rt. Rev. Robert L. Ladehoff, Bishop of Oregon, and Jean B. Ladehoff, his wife; Mrs. E.W. Hughes, widow of the Rev. Edwin Hughes, ninth rector of Grace Church (1927-46); Elizabeth Stiles, daughter of the Rev. Frederick C. Taylor, eighth rector of Grace Church (1920-26); the Rev. V. Louis Livingston, eleventh rector of Grace Church (1948-56), and Mrs. Livingston; and Chris Dalengas, representative of Ragland/Hagerman Partnership, architectural firm engaged on the “Grace 100” project. In all, over 140 people were present.

The evening had the feeling of a family reunion rather than the more formal atmosphere of the kick-off dinner for the “Grace 100” year in 1985. At seven o’clock, Jean Anderson, chairperson of the Century Celebration, and her hostesses asked dinner guests to enter the parish hall for the dinner and program. St. Nicholas Guild provided the ham, and table hostesses prepared vegetables and a special scalloped potato recipe at their homes and brought the food to the church. Other people provided the birthday cakes for each table. And teenagers from Grace Church helped with serving the dinner and being “runners” to the kitchen.

Robert Lovell emceed the dinner program. Daymon Edwards entertained with commentary on a historic fashion show of costumes from 1886-1986. Ellen Shannon, church historian, shared some of the “rhymes and rags” (or tidbits) of history she came across while preparing the written history of

## Grace Church.

The Rev. Sallie Shippen, rector of Grace Church, greeted guests and church members, and received a warm ovation for her ministry and presence in Astoria. Bishop Ladehoff complimented Grace and commented on the Church's sense of family and its ongoing ministry in the community and diocese. He also challenged members by saying, "I believe your best years are yet to come. When your Grace 100 restoration project is finished, then your work will have just begun, because this is the place from which your ministries will reach out to others."

An opinion poll was taken during the dinner regarding what color the building should be painted. Guests marked ballots and dropped them into a box next to a display board showing the various possible color combinations. At last count, approximately 40% (a majority) of those voting favored the oyster gray and dark gray with touches of burgundy combination. Because this was just an opinion poll, the Vestry and "Grace 100" Committee are not bound by the results. Both historic facts and current opinions will be taken into account when the choice is made.

The evening's festivities ended with an old-fashioned sing-along. Dale and Jean Collins were celebrating their 40th wedding anniversary, so a couple of songs were dedicated to them. All present were invited to attend the 10 o'clock Mass the next morning.

As this was the Bishop's annual visitation to Grace Church Parish, he preached, celebrated the Eucharist, and baptized, confirmed, and received candidates into the Episcopal Church at the Sunday morning service, April 6. After the service ended, the doors at the back of the church were flung open, and the congregation followed Bishop Ladehoff and Pastor Sallie down the steps for the taking of the official photograph and the blessing and naming of the bells that ring in the church's tower. The lower-pitched bell was named "Thomas" in honor of the church's founding priest, the Rev. Thomas A. Hyland and of Bishop Thomas Fielding Scott, First Missionary Bishop of Oregon, who secured the bell in San Francisco and brought it north to hang in Old Grace Church, constructed in 1867. The tenor bell was named "Gloria", as in "Gloria in Excelsis." This Anglican ceremony was something special parishioners wanted to do to commemorate the occasion. As far as is known, the photograph taken of the entire congregation at this time is the first such picture since 1936, the 50th anniversary of the building of the church. (Just so that years from now everyone will know, the dog in this 1986 photograph is "Patches", Pastor Sallie's lovable Episcopalian dog that has been with her for years, even through seminary.)

A "birthday cake coffee hour" followed in the parish hall. Becky Clark prepared a sheet cake which was topped off by a scale model of the church constructed by the Rev. Bernard Young. The Sunday School children entertained with a special song they had learned, "Jesus is a Friend of Mine" and held up a banner that read "HAPPY 100TH BIRTHDAY!" And indeed it was a very happy 100th birthday.

After the coffee hour, a group of parishioners accompanied Pastor Sallie and Bishop Ladehoff to Pioneer Cemetery at the top of 15th Street, where after a brief service, they placed a fresh flower wreath on the steps of the mausoleum where Susan Shively lies buried. It was a bequest in her will which left the land donation on which Grace Church is built.

# Grace Episcopal Church

1545 FRANKLIN AVENUE  
ASTORIA OREGON 97103  
325.4691

## HOLY BAPTISM AND CONFIRMATION

Holy Eucharist, Rite II  
April 6, 1986

### THE ENTRANCE RITE

Prelude: "Alleluia"  
Hymn #199 "Come, ye faithful"  
Acclamation and Opening Sentences  
Collect for the Second Sunday of Easter

Theodore Dubois  
St. Kevin  
Prayer Book, page 299  
Prayer Book, page 224

### THE WORD OF GOD

First Lesson: Acts 5:12a,17-22,25-29  
Psalm 111  
Second Lesson: Revelations 1:9-19  
Hymn #206 "O sons and daughters, let us sing"  
THE HOLY GOSPEL: John 20:19-31  
The Sermon

Prayer Book, page 754  
O filii et filiae

Rt. Rev. Robert L. Ladehoff

### CHRISTIAN INITIATION

#### Baptism, Confirmation, and Reaffirmation

Presentation and Examination of Candidates	Prayer Book, page 301
The Baptismal Covenant	Prayer Book, page 304
Prayers for the Candidates	Prayer Book, page 305
Thanksgiving over the Water	Prayer Book, page 306
Baptisms	Prayer Book, page 307
Confirmations	Prayer Book, page 309
Receptions	Prayer Book, page 310
Reaffirmations	Prayer Book, page 310
THE PEACE	
Greeting and Announcements	

### THE HOLY EUCHARIST

Offertory: "Thine the Amen, Thine the Praise"	Carl Schalk
Presentation of Alms and Oblations	
Doxology Tune: Hymn #618:	Praise God from whom all blessings flow. Praise him all creatures here below: Alleluia! Alleluia! Praise him above ye heavenly host. Praise Father, Son and Holy Ghost: Alleluia! Alleluia! Alleluia!
The Great Thanksgiving, Eucharistic Prayer A	Prayer Book, page 367
Sanctus and Benedictus	Hymnal, S 130
The Lord's Prayer	Prayer Book, page 364
Breaking of the Bread	Prayer Book, page 364
Ministration of Holy Communion	
Hymn #513 "Like the murmur of the dove's song"	Bridegroom
Blessing for the Easter Season	

May Almighty God, who has redeemed us and made us  
God's children through the resurrection of Jesus our  
Lord, bestow upon you the richest blessing. AMEN

May God, who through the water of baptism has  
raised us from sin into newness of life, make you holy  
and worthy to be united with Christ for ever. AMEN

May God, who has brought us out of bondage to sin,  
into true and lasting freedom in the Redeemer, bring you  
to your eternal inheritance. AMEN

Hymn #525 "The Church's one foundation"	Aurelia
Dismissal	
Postlude: "Chorale No. 3"	Cesar Schalk





*Century Celebration Congregation, April 6, 1986 (Jim Bingham, Photographer)*

## As We Were . . .

**Rector** - The Reverend Sallie E. Shippen

**Senior Warden** - Roy Chamberlain

**Junior Warden** - James Stoltz

**Treasurer** - John McLoughlin

**Vestry** - Jean Anderson, Margaret Brooks, Allen Cellars, William Easley, Barbara Gronberg, David Raleigh, Sally Rohne.

**Vestry Clerk** - Diana McAlpin

**Lay Readers** - Becky Connolly (Coordinator); Joseph Carney, Fred Clayton, Stephen Dubb, John McLoughlin, Luis Ornelas, Hester Phillips, Claudia Raleigh, David Raleigh, Marty Schippers, Ellen Shannon, Gay Smith, Raynor Smith, James Stoltz, Michal Tocchini, Carol Westerberg, Barney Young.

**Lectors** - Becky Connolly (Coordinator); Robert Gronberg, Karen Kenyon, Ann Landis, Bert Levy, Susan Locke, Mary Lovell, Robert Lovell, Diana McAlpin, Michael McGonigle, Lora Robnett, Julie Winlund.

**St. Anne's Altar Guild** - Marylou Sayer (Directress), Betty Coggins (Sacristan); Jean Barney, Margaret Brooks, Barbara Canessa, Helen Caspell, Nancy Chamberlain, Ginger Clark, Carla Cosovich, Elizabeth Cosovich, Liz Duncan, Zoe Foster, Marillyn Leinassar, Susan Locke, Cindy Marconeri, Hester Phillips, Gay Smith.

**St. Michael and All Angels Guild of Acolytes** - David Raleigh (Coordinator): Kirk Atkinson, Bill Chamberlain, Dan Chamberlain, Len Chamberlain, Nick Clark, Stacy Clark, Catherine Dubb, Teresa Frye, Katie Gronberg, Kevin Gronberg, Casey McGinnis, Jeremy Mills, Michael Mobley, Ed Rohne, Craig Schippers, Llama Taylor, Tully Taylor, Julie Winlund.

**St. Nicholas Guild** - Mary Lovell (President), Zoe Foster (Vice President), Marillyn Leinassar (Treasurer), Anne McGowan (Secretary).

**Guild of the Christ Child** - Claudia Raleigh (Coordinator)

**Choir** - Michal Tocchini (Director) and Betty Phillips (Organist): Jean Anderson, Margaret Brooks, Marcia Curtis, Liz Duncan, Matt Giroux, Bert Levy, Mary Lovell, John McLoughlin, James Stoltz, Aletha Westerberg, Arvid Wuonola, Barney Young.

**Director of Religious Education** - Judy Atkinson

**Flowers for the Altar** - Nellie Wuonola (Contributions Coordinator)

**"Grace 100" Project Manager** - Charles Simpson

**Greeter Coordinators** - Dorothy and Rupert Kennedy

**Hunger Representatives** - Lora Robnett and Marylou Sayers.

**Long Range Planning Coordinator** - Fred Clayton

**Newsletter** - Hester Phillips

**Outreach** - Sally Rohne

**Parish Secretary** - Judy Atkinson

**Stewardship Chairman** - Dick Phillips

**Ultreya and Cursillo Information** - Claudia Raleigh

**Usher Coordinator** - Bill Easley

**Young People's Activities** - Chuck and Marty Schippers

# Toward the Future . . .

- . . . there will finally be peace and happiness in the whole world.
- . . . we'll all drive jet cars to church that will cruise a few feet off the ground.
- . . . the church will be surrounded by an invisible electronic shield. To get in we will punch certain buttons — locks and keys will be old fashioned.
- . . . sometimes we will watch music videos of hymns instead of having organ music and singing.
- . . . we will be able to see and hear church services on our home computers if we are sick.
- . . . Astoria will be big — as big as Portland — maybe even 60,000 people!
- . . . Fishermen won't need to go out to sea — electronic signals will attract the fish so they swim into nets just offshore.
- . . . we will have six services on Sunday because so many people will be coming to church!
- . . . people will routinely live to be 150 years old, so many of us (children) will come back for the 200th Birthday Party of Grace Church.
- . . . we will be able to control the weather, so the sun will shine lots more and rainy days will be planned well in advance, so we won't have to worry about whether we can go outside to turn our red balloons loose on Pentecost.
- . . . there will be Episcopal churches on the moon — our mite boxes will go for Missions on the Moon.
- . . . there will be vaccinations for colds and coughs so we won't have to miss Sunday School or church.
- . . . children will go to school until they are 35 because there will be so many more things to learn.
- . . . Jesus will be exactly the same in 100 years — He will love people just as much as He does now.

(Courtesy of Claudia Raleigh's 4th, 5th, and  
6th Grade Sunday School Class.)



*North Elevation Grace Church (Courtesy Ragland/Hagerman Partnership)*



Dear Friends in Grace,

The people of Grace Church have a rare talent: they are able to focus on rainbows in the midst of a rainy country. As I read the history of this parish, I see this has always been so; but much of Grace's story will have to remain between the lines, for it is far too much to tell. As we celebrate the 100th year of our lovely old building, the members of our congregation are undertaking a huge task: to repair and restore it, lovingly bringing it to the condition it so richly deserves. Although the job is great, this challenge is being taken up with great energy and good will, and I am confident that we will accomplish what we have set out to do.

But as we know, the church building is only the housing for the Church, the Body of Christ in the world. Grace Church has been here for so many years because its members have wanted to live out their commitment to the Gospel of Jesus Christ. They have made their faith an important part of their lives, bringing family to be baptized and confirmed, married and buried. 122 years of Sunday worship have given Grace a spiritual heritage that makes us rich indeed. Individual members will leave and be replaced by others, but the Church in Astoria will go on, being Episcopalian, Christian, and Faithful.

Why is this so? Last year, the Vestry and parish leaders went on a retreat to discover ourselves and to share the things we valued in our faith. From this retreat came a purpose statement, a sentence to define our lives together: The purpose of Grace Church is "To seek and serve Christ in ourselves and in our neighbors." In the years ahead, I pray we will never lose sight of this goal.

Faithfully,

*Sallie E Shippen*

*(Photographer, Bill Wagner)*



*The Reverend Sallie E. Shippen, Sixteenth Rector of Grace Church, 1986*

*"Proceed with much prayer, and your way will be made plain." John Wesley*

*Grace Church at Completion of "Grace 100" Restoration Project*

## References:

**References Consulted . . .** In addition to the newspapers cited throughout the text:

- Bell, Polly McKean. "Astoria Easter in the 1880's." *Cumtux*, Spring 1986.  
A Brief History of Seventy-Five Years, 1864-1939. (Anonymous).  
Cleveland, Alfred. *Educational History of Astoria*. n.d.  
Gault, Vera Whitney. *Walking Tour of Astoria*. 1975.  
A History of the First 100 Years of Grace Episcopal Church, Astoria, Oregon 1864-1964. (Lawrence Rogers).  
Jessett, Thomas E. "Thomas Fielding Scott: Bishop of Oregon." *Oregon Historical Quarterly*, March 1954.  
Pintarich, Dick, and J. Kingston Pierce. "The Strange Saga of Oregon's Other Guru." *The Oregonian*, January 7, 1986.  
Polivka, Josephine R. "Earliest Settlers of Astoria Church Charter Members." *The Oregon Churchman*, August 1958.  
Rogers, Nancy. "My Favorite Christian." 1952.  
St. Mary, *Star of the Sea Parish* 1874-1974. (Courtesy of Diana McAlpin).  
Vincent, William David. *The Astorians*. Pullman State College, Pullman, WA., 1928.  
Files of photographs and historical registers of Grace Episcopal Church, the Clatsop County Historical Society, Astoria Public Library, and Oregon Historical Society were also explored.

—0—

"When their bones are picked clean and the clean bones gone,  
They shall have stars at elbow and foot;  
Though they go mad they shall be sane,  
Though they sink through the sea they shall rise again;  
Though lovers be lost, love shall not;  
And death shall have no dominion." — Dylan Thomas

Compiled by Ellen C. Shannon with the assistance of Mary Lovell, Jorma Leinassar, Hester Phillips, and others. Cover design by Marcia Curtis.  
Printed by Astorian Printing Co., Astoria, Oregon, 1986.





